

The Noahide Flood: A Biblical perspective.

The Noahide Flood is a subject that has suffered from much antichrist and Christian-ignorant misinformation. Today very few Christians are aware of the facts regarding the flood, specifically, when, where, and why it took place, as well as its impact as God's justice. The two main ignorant and deceiving positions about the Noahide flood are #1 that the flood was universal and its endless ridiculous arguments about the exact date of the flood. The #2 deception used by antichrists and Universalists to teach the false doctrine of the brotherhood of all races. The universal flood theory and its false dating sophistry have been used to present a skewed version of history that leads to an anti-white narrative. As we shall see, however, flood universalism and its false dating are not supported by the Bible or history. Neither is the racial universalism used to mongrelize the White(Adamic)race.

The majority of modern Christians believe that the Noahide flood was universal; that is, that the flood encompassed the entire earth. Furthermore, they believe the waters covered even the highest mountains worldwide, including Everest and McKinley. Later, we will show that neither of these contentions is supported by the Bible. First, however, it should be pointed out that such contentions are scientifically impossible. Since water seeks its level, if water were to cover Mt. Everest, then it would have to have been at least that high over the entire earth, both land and oceans. This is an enormous volume of water and it simply does not exist in the world. If the polar ice caps were entirely melted and the clouds emptied, the volume of water released from these sources would not even begin to approach the amount needed. Furthermore, if all the underground reservoirs of water were similarly emptied, then again, the total amount of water released would not even begin to account for the amount of water needed to cover the earth in such a fashion. Thus, such a feat would require God to violate the laws of nature, which He declared good.

Besides the problems regarding the amount of water, there is also the problem of the ark and the animals. According to the universal flood postulation of Universalists, Noah would have had to assemble representatives of every species of animal on the earth, load them onto the ark, and then load enough food to feed these animals for well over 150 days. This would require the acquisition of hundreds of thousands, if not millions, of animals, birds, insects, worms, etc., and the stockpiling of millions of tons of food. Many of these animals did not even exist on the same continent on which Noah lived.

This task would have required Noah and his three sons to travel the world, gathering animals from Australia, the Arctic, South America, and many other exotic places. Such an effort would be a virtual impossibility even today by an entire army of scientists. New species are still being discovered in the rainforests and other places regularly. Neither has man cataloged all of the species of animals on land or in the oceans. Cartoon versions of the Noahide flood have also been produced where all the animals show up at the ark at the right time. Sadly, many ignorant Christians believe this lie because it was fed to them at an early age.

This belief is made even more ludicrous by the dimensions of the ark given in the Bible. There is not a ship big enough today to hold all these animals, birds, insects, etc. Also, it is just not possible to store the food necessary to support these animals for over 150 days. Thus, the idea of a universal flood is made impossible by these logistical considerations.

Does the Bible say that the flood was universal and that Noah gathered all these animals onto the ark? The Scriptural answer is No. Let us look at the Septuagint Old Testament and see what the Bible says regarding the flood. **Genesis 6:12-14 (LXX)** records why God sent the flood. **And the Lord God saw the earth, and it was ruined, for all flesh had ruined his way upon the earth. And God said to Noe, "The time of humankind has come before me, for the earth has become full of wrongdoing by reason of them, and see, I am going to ruin them and the earth.**

God instructs Noah (or Noe) to build the ark. God instructs him on the particular dimensions and methods of construction. But what should immediately be noticed from this passage is the usage of the word earth also translated as land in some texts. This word is translated from the Greek word ghay(γῆς). The better translation of this word would be land. The word earth, when used for this Greek word ghay, does not mean the globe or the planet, but rather it refers to the ground or soil; it means earth in the sense of the ground. It is important to understand the problems created by poor or willful translation corruptions in many Bibles today. This is an area of study all on its own.

The ancient usage of the word was land as in a geographical sense, the theater of existence where Adamic man dwelt. The Earth, Land, as a Dwelling Place of Man. a. "Land" (in the geographical sense), from the Theological Dictionary of the New Testament. This concept in the Biblical sense is often understood as the land where God's people live. This Greek word ghay (is defined by Liddell & Scott's Greek lexicon as "earth, land...a land, country... the earth, ground... a lump of earth." Thus, we see that the definition of this word is very contextual. It can mean everything from a clod of earth to a country or land to the concept of the earth as opposed to the heavens or the seas. In this context, the word contextually is understood as the land or country in which Noah lives. This is how the Greek word is most commonly used in the Septuagint and the book of Genesis. For example, **Genesis 2:12 (LXX)** says, "**now the gold of that land is good....**" Dozens of similar examples could be given from Genesis and other books of the Septuagint, they all confirm that this word is nearly always used in the broadest sense of a particular country and dirt in its narrowest sense. The same is true for the Hebrew equivalent of this word, erets.

Thus, we read in **Genesis 6:17 (LXX)**, "**And for my part, look, I am going to bring the flood, water on the earth, to destroy under heaven all flesh in which is a spirit of life, and as many as there are on the earth shall perish.**" We might substitute the word country for earth, but in either case, the connotation in Greek and Hebrew is that the only thing that will be flooded is the country or land in which Noah lived. After Noah finished his work he then gathered all of the animals and entered the ark. Understanding that the flood was localized to Noah's country, we now know that Noah was only responsible for those animals that were necessary for his living space. These were the animals and livestock Noah and his family would need to sustain their homestead and rebuild their civilization. They did not need to go to Australia and get two duck-billed platypi or travel to Asia for different species of elephants. These animals were not affected. Noah only needed certain animals for his survival and repopulation of the area. Gathering these animals and provisions was a very manageable task. Here is an important point passed over by Universalist churches. In **Genesis 6.19-20 (LXX)** God commands Noah to bring animals to the ark. This is where the Universalists get the two-by-two error from. Universalists do not read the whole Scripture. God does tell Noah to bring in two by two male and female domestic animals and various wild creatures from that area. However, in **Genesis 7.2-3 (LXX)**, God explains His command better. Noah is to bring seven by seven of his cattle or domestic animals. The word translated as cattle in some Bibles is one of the forms of ktenos (κτῆνος). It means a domestic animal according to the Analytical Lexicon to the Septuagint.

Noah was to bring in seven by seven of the clean animals that had been designated by God. He was only to bring in two by two of the unclean animals. **And bring in to you seven by seven some of the clean domestic animals, male and female, but two by two some of the domestic animals that are not clean, male and female, and seven by seven some of the clean birds of the sky, male and female, and two by two some of the birds that are not clean, male and female, to sustain offspring upon all the earth.** Noah gathered these animals, feed, and food for his family into the ark so they could start over after the flood. If seven by seven of all clean animals on the earth had been brought in, that presents another problem for the Universalists because the ark could not have held it all. These animals were for the repopulation of the local area that was to be flooded. After Noah brought these animals and his family into the ark, then we read in **Genesis 7.12 (LXX)** that it rained for forty days and forty nights. In **Genesis 7.19-20 (LXX)**, we read- **So the water was prevailing very greatly on the earth, and it covered all the high mountains that were under heaven; the water was raised up fifteen cubits above, and it covered all the high mountains.**

This passage implies that the water was raised 15 cubits above the mountains of the land where Noah lived. The word mountain is translated from the Greek word oros (ὄρη a form of ὄρος), which is often translated as mountain, but the word does not mean a large mountain, but rather a hilly region. Bauer's Greek lexicon defines the word as: "mountain, hill... Pl. hills ... hill-country." The Analytical lexicon defines it as mountain, hill; mountainous region. The Theological Dictionary defines it as a mountain or mountain range. The plural denotes a range of foothills such as in **Matthew 18.12 What do you think? If there be any to any man a hundred sheep, and one of them strays, will he not leave the ninety-nine on the mountains, going to seek the stray?** Now it is obvious here that no one has their sheep herd on multiple different mountains. It is talking about a range of foothills.

We notice in particular that in the plural the word is used for hills and hilly country. In this passage in Genesis, it is used in the plural. Thus, there is nothing in the Greek of this passage that requires the interpretation that anything more was covered by water except the hills of the country. A point often brought up here is that if the flood wasn't universal people could have just left the area. To this, we say that even now in modern times with weather alerts, motor vehicles, and all modern conveniences, many people still drown very easily in floods, even if they have prior warning many people choose to remain in the flood zone. The people of the area would have either drowned or left. Either way, God cleansed the land.

The fact is that there was high ground and mountains, which were not covered, and it is explicitly stated in the Bible. We read in **Genesis 8.4,5 (LXX) And in the seventh month, on the twenty-seventh of the month, the ark settled on the mountains of Ararat. Now the water, as it was proceeding, was diminishing until the Tenth month; then in the eleventh month, on the first of the month, the tops of the mountains appeared.** After this passage, Noah sends out the birds to test how much the water has receded. It is important to notice what has happened here and the order in which it happened. After several months of floating on the water, the ark comes to rest on the mountains or foothills of Ararat. Again this is still the same word for hills, and it is in the plural. It does not say that the ark rested on the mountain of Ararat but on the hills of Ararat, or foothills. Some verses are translated as 'mountains of Ararat'. The mountains of Ararat are the hilly region of the range. It was not on the actual Mountain of Ararat.

But even when the ark rested on the foothills of Ararat, the waters had still not receded below the tops of the hills covered by the deluge. The Bible says that the tops or heads of the hills were not seen until the eleventh month. It was then that Noah used the bird test. Noah's ark was already resting on the foothills of Ararat for about three months. If the Bible is read in context, it says clearly that Ararat was never underwater. It is a logical conclusion that the Ararat mountain range served as a boundary for the flood basin where the flood took place. It was the upper boundary of the flood region and Noah's ark had drifted toward this region during the months it was afloat. A logical deduction would indicate that the flood took place in the valley of the Arabian peninsula which contains Nineveh, Asshur, and Babylon, all areas which were repopulated by Noah's descendants. This is the flood basin bounded by the Tigris and Euphrates rivers, and the northwest boundary is formed by the Ararat foothills. This basin, where the ancient Mesopotamian civilizations started is about 400 hundred miles long give or take, and about 250 miles apart near the Modern Turkish-Syrian border, tapering down to about 100 miles wide near Babylon. It is topologically suited to be flooded by such a deluge. The flood was probably accompanied by volcanoes which erupted great amounts of steam and may have killed upwards of 2,000,000 people. Mt. Ararat is today an extinct volcano. This area could have easily been flooded as described in the Bible without violating physical or natural laws.

The dating of the flood is another source of division among Universalists who care not for the moral justice of Jesus Christ, but would rather argue some vague and unprovable point on a certain aspect they fixate on. The exact date of the flood is unprovable and is a waste of time arguing about it. We should instead be living for Christ. The dating arguments should not be used to argue over dates but instead to show how antichrists have sought to corrupt the Word of God.

For example, the many different dates Universalists and unchristian scholars give are all over the place. Their dating can require the entire history of the world to fit into 4,000, 6,000, or 10,000 years. The timeframes they come up with are false and nonsensical because they do not know and neither can they prove their theories. A famous Universalist date is shown here as an example. The dating of the flood as occurring in 2348 BC is based upon the chronologies of the Old Testament in the Jewish Masoretic Text. This version of the Old Testament is the translation used in most English Bibles such as the King James Version. One of the most famous of these chronologies was performed by James Ussher in the 17th century. He was an Irishman and Anglican archbishop of Armagh, and 2348 BC is his date.

Other men have come up with various dates throughout history which can differ wildly. These differences are due to either errors in calculations or different assumptions made about different passages. As well as the limitations of their tools and methods in the past. The Jewish Masoretic text gives a date of 2288 BC. Even though the Bibles Ussher and others used were based upon this Jewish text, the approximately 60-year difference is due to translation and interpretation problems. But regardless of whether the date of 2288, 2348, or 2352 BC is used, this dating of the flood is grossly incorrect. It is incorrect because it is based upon the Jewish-corrupted Masoretic Text.

A word needs to be said about the Jewish Masoretic text here. The Masoretes were a school of Jewish scribe-scholars. They existed from about 450 A.D. to 1000 A.D. and thrived between the 7th and 9th centuries. One of the problems with their various texts is that they added vowels to their Yiddish Hebrew texts. Ancient Hebrew, which is no longer spoken did not have written vowels. Some consonants may have been used as vowels. Sometime after the 7th century, a vowel-pointing system was invented. It should be noted that ancient Hebrew is not what is called Hebrew today. The addition of these vowel points has resulted in the changing of many words and the reading of many verses. The Masoretes also removed or changed the location of various passages in the Scriptures. This has resulted in a multitude of errors in many contemporary Bibles.

The oldest known complete copy of a Masoretic text is the Leningrad Codex from the 11th century. The Aleppo Codex dates from the 10th century though large sections are missing. There are various other fragments of manuscripts that are dated earlier. After the completion of their texts, the Masoretes presented themselves as the authorities on the Old Testament, despite not even being Christians. They began spreading their texts among Ignorant Christians while at the same time gathering up any ancient Hebrew texts and destroying them. Ignorant Christians today still believe the old lie that Jews are the authorities of the Scriptures. Deceived Christians today believe that the Jewish Masoretic text is the same as the ancient Hebrew texts now lost. The ignorant go to Jewish rabbis for their answers instead of going to God's Scriptures. You will not find knowledge of Christ among antichrists. **Who is the liar, except the one denying that Jesus is the Anointed? This is the anti-Anointed, the one denying the Father and the Son. Everyone denying the Son neither has the Father; the one confessing the Son also has the Father. (1 John 2.22,23)**

Now returning to the calculation of the flood, the chronology must be based upon the Greek Septuagint. This is the Old Testament Scriptures used by Jesus His Apostles, and the early Church. When the Greek Septuagint is used, a date of 3246 BC is calculated. This is nearly a thousand years earlier than the date supplied by the Jewish Masoretic text. While this date cannot be proven nor is it of any consequence to the Christian life, it is given here as an example of the differences between the Septuagint and the Masoretic texts.

The Greek Septuagint was used by early Christians exclusively as their Old Testament Bible. After the conquests of Alexander the Great, Greek was the common language in that part of the world. Ancient Hebrew had been all but lost among the common Israelites. The Septuagint was translated almost 300 years before Christ. The complete version of the Old Testament outdates the oldest complete Masoretic text version by about 700 years. This date taken from the Septuagint is confirmed by the writings of Josephus whose chronology provides a date of 3146 BC. This is exactly 100 years different than the Septuagint date. This even number difference can be accounted for by either an error in the text of Josephus (easily creating a difference of exactly one hundred) or

an interpretation error on the part of Josephus. The date of Josephus confirms the date of the Greek Septuagint. Josephus used the Greek Septuagint as his personal Bible, also he had access to the older Hebrew Scriptures which had not been corrupted by the Masoretic Jews. It is logical to conclude that Josephus knew of no differences between the chronologies of his Septuagint and his early Hebrew text.

Another source of confirmation on the date of the Greek Septuagint is the Samaritan Pentateuch. This version of the first five books of the Old Testament is very different from the Hebrew Masoretic Text and the Greek Septuagint. It contains over 6000 points of difference in just the first five books of its Bible. However, the majority of these differences are known to be deliberate corruptions made by the mongrelized Samaritans to support their religious positions. In matters of chronology and historical information, the Samaritan Pentateuch can be taken as more reliable than the Masoretic Text. It is based upon a version of the Hebrew much older than the Masoretic Text. Thus, when we date the flood based on the Samaritan Pentateuch, we get a much closer date of 2998 BC. While not exactly accurate, this date can be used to support the date of the Septuagint in the same way that the date of Josephus is used as evidence.

The date supported by Septuagint Biblical chronology for the flood is approximately 3246 BC, nearly a thousand years earlier than the Universalist date. This more accurate dating is important if we are to attempt to relate the Noachide flood to actual geological evidence or other flood stories preserved in non-Biblical accounts. As we shall see later, this more accurate date of 3246 BC makes this comparison much more successful than the later date. Most scholars, based upon the later date of approximately 2300 BC, believe that no external evidence for the flood can be correlated to the Biblical account; these problems do not exist for the older date supported by the Septuagint.

The geological and historical evidence confirms the place and time of the localized flood. In the 1920s there was an excavation at Tell al-Muqayyar (ancient Ur), near Baghdad, the modern site of ancient Babylon. There excavators uncovered vast layers of flood clay which confirmed that an enormous flood occurred in this area. Such evidence exists throughout the Tigris-Euphrates basin described above. Furthermore, the dating of this evidence, though certainly not precise, points to this flood having occurred between 3000 and 3500 BC, matching the dating of the Septuagint, but vastly different from the dating of the Masoretic Text.

There are many other proofs and evidence for and against flood dating. No precise date can be known. The example here is given so that the Christian can be informed about corrupted texts and false preachers who want to make up their very own religion making merchandise out of God's people. Jesus is known by His people who hear His voice and follow no other. God cannot be proven by the world's standards because the world hates Him and cannot know Him. The world only accepts its own proof and it is unable to know the spiritual proofs. **But a natural man does not receive the things of the Mentality of God: for to him they are foolishness and he is not able to know, because they are discerned by the Mentality. (1 Corinthians 2:14)**

The truth about the Noachide flood also exposes one of the more popular antichristian lies spun out of the universal flood myth; that is, that everyone living on the earth today, regardless of race, is a descendant of Noah. God created the different races of creatures on earth and He called out the Adamic race as His vessel and witness. Christians understand this truth because the world hates it and seeks to mongrelize everything. The world, the antichrist hates purity because it is the proof of God's creation.

Without any Biblical support at all, and in the face of the clear and explicit racial teachings of the Bible, many Universalists teach that Noah fathered three sons of three different races, white, black, and Asian. It is then contended that these three sons repopulated the world. It is preached by these Universalist blasphemers that Noah was racially "a middle brown" person, therefore, given the range of genetic shuffling, he was able to father sons of such divergent racial types. This Universalist myth of course is ridiculous and illogical. This absurdity goes against the laws of nature that God set down from the beginning.

Not only is this blasphemy, but it is also scientifically impossible. This same argument is also often made regarding Adam and Eve. But it is genetically impossible for a couple to parent children of two opposing racial types. No amount of genetic shuffling can account for such an occurrence and anyone who has taken even a High School class where genetics are discussed immediately laughs at such a ridiculous claim. Yet, millions of Universalist Christians have been duped by this antichrist lie. The result is that these Universalists preach that God broke His laws which He set in motion at the beginning of the world. These pretend Christians eagerly accept any mongrelizing theory the antichrists teach them.

Thus the reason for the antichrist Universalist deception regarding the flood becomes clear. They intend to mongrelize God's people into genocidal death. Claiming that Noah was a mongrel is another step in their diabolical plan. Any preacher who teaches that a non-created being such as a mongrel can enter into the Congregation of the Master is a blasphemer, for the Scriptures teach that no mongrel may enter into the congregation of the Master forever. By way of example, here are two verses chosen out of many to show that Israel was to be racially separate. It is also a record of their religious laws set down by God Almighty. Note that these verses are different in the Masoretic texts, such as the King James version, where the verses are moved into other books and chapters. **For both they and their sons have lived with their daughters, and the holy seed has been mixed with the alien nations of the land, and from the beginning of the matter the leaders and the nobles have been sharing in this lawlessness. (1 Esdras 8.67 LXX)(Ezra 9.2 KJV) And it happened, when the people heard the law, and every person of mixed race in Israel was separated. (2 Esdras 23.3 LXX)(Nehemiah 13.3 KJV)**

As a further proof and deeper study, the words mixed race are translated for the Greek *epimiktos* (ἐπίμικτος). This word means mixed as defined by the L&S Greek lexicon and the Analytical lexicon to the Septuagint by Bernard Taylor. The L&S Greek lexicon goes on to give the more ancient spelling of this word (ἐπίμειγνῦμι) and defines it even more: add by mixing. 2. mingle with others, have intercourse or dealings; of sexual intercourse. The truth-seeking Christian does not need to wade through these heavy lexicons to understand God's Word. One only needs to read the Scripture in context to understand that racial mixing was the issue at hand.

God set the laws of nature in motion and pronounced them good. Mongrels owe their existence to lawlessness and iniquity and are not a part of the creation that the Ever-living God pronounced good. The mongrel is not capable of housing the Mentality of Separation or Holy Spirit. The only vessel capable of housing the Mentality of Separation is the Adamic man. This is what the Christian is, an Adamic who is filled with the knowledge of Christ. Christians know the truth of this teaching because we have studied the Word of God. Jesus tells a certain group of people that they are not able to hear His Word. He does not tell them to repent as He does Adamic people. **He who is of God hears the words of God; for this reason you do not hear, because you are not of God. (John 8.47)** The Master Jesus tells us that His people will hear Him and follow on other. **My sheep hear My voice, and I know them, and they follow Me. (John 10.27)**

All Scripture is taken from the Anointed Standard Translation of the New Testament and the New English Translation of the Septuagint.